



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## CRITICAL NOTICE.

*Untersuchungen über Philon's u. Platon's Lehre von der Weltschöpfung,*  
von JACOB HOROWITZ, Dr. Phil. Marburg, 1900.

AN ancient critic, when comparing the writings of Philo and Plato, said ἡ Φιλων πλατωνίζει ἡ Πλάτων φιλωνίζει, "Either Philo speaks the language of Plato or Plato that of Philo." Long lists of words and phrases used by the Jewish philosopher and found in the writings of the Greek philosopher have been compiled by C. Siegfried, J. S. Müller, and L. Cohen, and these lists are supplemented by Dr. Horowitz in his *Untersuchungen* (p. 5, note 1). According to Dr. Horowitz, it is far more than mere phraseology that betrays Philo's relation to Plato. Although it cannot be denied that elements of the Stoic and Pythagorean systems of philosophy are met with in the writings of Philo, the main part of his theory appears to be Platonic, especially in his exposition of the origin of the Universe. Plato's *Timaeus* supplied the plan and the form for Philo's *De Mundi Opificio*. The Jewish philosopher probably discovered in *Timaeus* points of contact with the principles of his own faith based on the teaching of the Bible. Plato proceeds in his inquiry from the axiom that the Universe is perfect and beautiful, and its form the fairest of all forms possible; he even adds that it would be blasphemy to say otherwise. In the Biblical account of the Creation we likewise find this fact repeated and emphasized in the words, "And the Lord saw that it was good." Again, according to *Timaeus*, the Creator found the visible sphere moving in an irregular, disorderly fashion, and changed disorder into order. In Genesis we likewise read, "And the earth was *tohu va-bohu*, empty and formless, and darkness was upon the surface of the deep. Then God said, Let there be light." Parallels of this kind sufficiently convinced Philo that the theory of Plato concerning the genesis of the world was similar to the teaching of the Bible, and the priority he of course assigned to Moses, who had

attained to the highest possible perfection in the study of philosophy. A prominent feature in the philosophy of Plato is his theory of ideas, that for everything perceived in this visible world there is a paradigm or archetype in an invisible, intelligible world, and the visible world as a whole, represented by the Greek philosopher as a *ζῶον*, endowed with soul and intelligence, has its paradigm in the *νοητὸν ζῶον*, the invisible world. So far Philo accepted the theory and believed to have found it taught also in the Bible, where the statement occurs, "And God created man in his image, in the image of God created he him." What the Bible stated about man, who is part of the creation, Philo applies to the whole creation, and arrives at the conclusion that the whole of this visible world, *κόσμος ὁρατός*, is a copy of the *κόσμος νοητός*, the intelligible world. The *κόσμος νοητός* of Philo is an imitation of Plato's *ζῶον νοητόν* but not identical with it. Plato believed this visible world to be a living being endowed with soul and intelligence. Philo, guided by the Biblical account of the Creation, had to abandon here his master, and he therefore substituted the *κόσμος* for the *ζῶον* of Plato. But he retained the theory of Copy and Original, with an important modification. The Greek philosopher divided all things into visible and intelligible or into created and uncreated beings. The Jewish philosopher could only admit one uncreated being, the Creator or God; all other beings, whether visible or intelligible, must have had a beginning. According to Philo, therefore, both the *κόσμος ὁρατός* and the *κόσμος νοητός* are the product of the creative act of the Divine Being. In describing the intelligible kosmos as the image of the divine Logos, he says that the image is nothing but the *θεοῦ λόγος ἡδὴ κοσμοποιούντος*, "the logos of God who is already engaged in the act of creating the universe."

With these two modifications, Plato's theory was incorporated in Philo's exegesis of Genesis. Did Philo find any further support in the Biblical account of the Creation in addition to the above-mentioned "image of God"? He noticed that in the concluding formula of the first paragraph, which describes the creation of the first day, the words "one day" were substituted for "first day," and argued that the creation described in this paragraph must be unlike the creation described in the succeeding paragraphs; besides, heaven, earth and light, mentioned as the creations of the first day, are also described as the work of the second, third, and fourth days. Philo was therefore sure that the first-mentioned heaven, earth, and light belonged to the intelligible archetype of the visible world. Lastly, it must not be forgotten that Philo, though not ignorant of the original text of the Bible, was far more familiar with the Greek version than with the Hebrew original. The *tohu* of the Hebrew text is rendered *ἀόρατος*.

It is not likely that the Greek translators intended by *ἀόρατος*, "invisible," to refer to the intelligible earth, but it must have been difficult for Philo not to understand the term in the sense he interpreted it.

Dr. Horowitz shows throughout his essay familiarity with the works of Plato and of Philo; he has diligently collected the material for his edifice and used it intelligently.

M. FRIEDLÄNDER.

END OF VOL. XIII.